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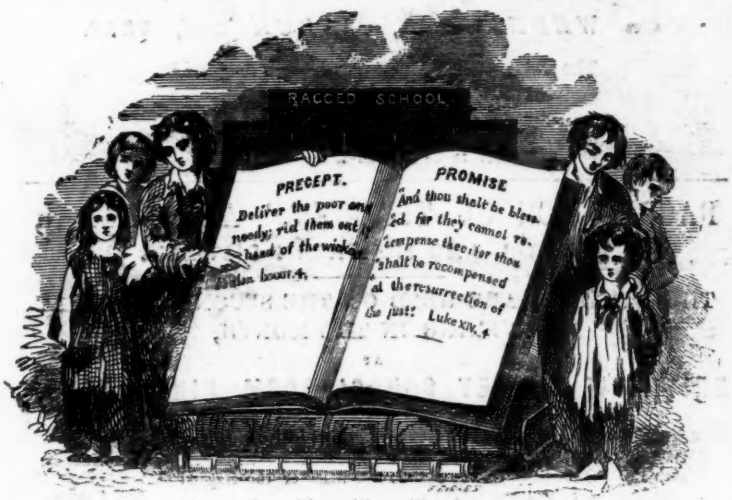
Price 2d.

THE

RAGGED SCHOOL UNION MAGAZINE.

No. CXXIII. MARCH, 1859. Vol. XI.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just! Luke XIV.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
PARTRIDGE & CO., PATERNOSTER ROW.
JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS. — The thanks of the Committee are presented to Mrs. Reade, Hastings, for a parcel of shirts; to Miss F. Loft, for a parcel of lindsey petticoats; to Miss Seymour, for a parcel of clothing.

RAGGED SCHOOL UNION.

ANNUAL DISTRIBUTION OF SCHOLARS' PRIZES,

WILL BE HELD AT

ST. MARTIN'S HALL, LONG ACRE,

On WEDNESDAY, MARCH 2nd, 1859.

The EARL OF SHAFTESBURY will preside.

Chair taken at Half-past Six o'clock.
The Scholars will take Tea at Half-past Five o'clock.

Tickets to be had at 1, Exeter Hall.

RAGGED SCHOOL TEACHERS' ASSOCIATION,

CENTRAL AND NORTHERN DISTRICT.

THE MEETINGS ARE HELD ON THE SECOND SATURDAY EVENING IN THE MONTH,

AT

BRITANNIA STREET SCHOOL-ROOM, KING'S CROSS.

The Subjects for the first half-year, 1859, are as follow:—

Feb. 12.	"A Lump of Coal."	Mr. KAINES.
March 12.	"The distinguishing Characteristics of the Ragged School Teacher."	Mr. SAYER.
April 9.	"Scholars' Prizes."	Mr. HARVEY.
May 14.	"Wisdom of God in Creation."	Mr. PAIN.
June 11.	"Lectures on the Holy Land," with Illustrations ...	Mr. TURPIN.

SINGING CLASS, conducted by Mr. HOWLAND, at Half-past Five.

GRAMMAR and ELOCUTION CLASS, conducted by Mr. PAIN, at a Quarter-past Six.

LECTURE or ESSAY, at Quarter-past Seven o'clock.

N.B.—Voluntary Teachers will be admitted to the Lectures on presenting a Ticket of Admission from a Member of the Association.

Tickets of Membership can be had of the District Secretary, Mr. PAIN, at the Holloway Ragged School, or, on the night of meeting, at the School Rooms, Britannia Street, King's Cross.

THE TABERNACLE.

The Lecture on Mr. Dilworth's Model of the Tabernacle, to Ragged School Teachers, will be delivered, at 56, Old Bailey, on Wednesday evening, March 23rd, at Six o'clock. Tickets to be had at 1, Exeter Hall.

ST. JAMES'S HALL,

TUESDAY EVENING, MARCH 1st, 1859, AT 8 O'CLOCK.

MR. W. H. MILLER

Has kindly consented to give his Entertainment,—"Honesty the best Policy," for the benefit of Five Ragged and Industrial Schools in Westminster. Admission, 1s. Balcony, 2s. Stalls, 3s.

Tickets to be obtained at St. James's Hall; MITCHELL'S Library, 33, Old Bond Street; SAMS'S, St. James's Street; WESTERTON'S, Knightsbridge; 1, Exeter Hall; and at the Industrial School, 56, Old Pye Street, Westminster.

LISSON STREET TRAINING REFUGE

FOR DESTITUTE GIRLS,

1, LISSON STREET, N.W.

It is proposed to hold a FANCY SALE, for the benefit of this Refuge, the first week in April. Contributions of work will be very thankfully received by the following ladies:—The Lady Mary Ross, 60, Portland Place; Mrs. Elmsley, 46, Harley Street; Mrs. Wake, 5, Montagu Square; Mrs. Maxwell, 9, Wimpole Street; Miss Barrett, 7, Delamere Terrace, Harrow Road; and Miss Gowan, 20, Park Crescent, Portland Place. It is requested that all contributions may be sent by the 1st of April.

BANK OF DEPOSIT,

ESTABLISHED A.D. 1844,

3, PALL MALL EAST, LONDON.

Parties desirous of INVESTING MONEY are requested to examine the Plan of THE BANK OF DEPOSIT, by which a high rate of interest may be obtained with ample security.

Deposits made by Special Agreement may be withdrawn without notice.

The interest is payable in January and July.

PETER MORRISON, *Managing Director.*

Forms for opening Accounts sent free on application.

NOTICE OF DIVIDEND.

BANK OF DEPOSIT,

No. 3, PALL MALL EAST, LONDON, S.W.

THE WARRANT FOR THE HALF-YEARLY Interest, at the rate of 5 per cent. per annum, on Deposit Accounts, to the 31st December, are ready for delivery, and payable daily between the hours of 10 and 4.

12*th January*, 1859. PETER MORRISON, *Managing Director.*

Prospectuses and Forms sent free on application.

KINGSLAND, DALSTON, & SHACKLEWELL RAGGED SCHOOL.

A Sale of Useful & Fancy Articles,

UNDER THE PATRONAGE OF THE LADY MAYORESS,

For the purpose of raising funds to establish

A SICK AND MATERNAL SOCIETY,

In connection with the MOTHERS' MEETING belonging to the above School, will take place on the 23rd or 24th of MARCH, 1859, at OAK LODGE, Stoke Newington, opposite West Hackney Church.

Contributions of Useful and Fancy Articles, Money, &c., &c., will be gladly received by the Ladies mentioned below:—

Mrs. AVELING, 13, Amherst Road, Shacklewell.
Miss BODKIN, West Hill, Highgate.
Mrs. CLARK, Haggerstone Parsonage, Shrubland Road, Dalston.
Mrs. DUKES, Clifton House, Malvern Road, Dalston.
Mrs. JONES, Stamford Hill.
Mrs. MIALL, Brockham Villas, Richmond Road, Dalston.
Mrs. MYERS, All Saints' Parsonage, Dalston.
Mrs. WILKINS, Mount Pleasant Lodge, Upper Clapton.

Also by the Managing Committee:

Miss ATKINSON, 13, Robinson's Row, Kingsland.
Miss H. M. LEWIS, Mindelo Cottage, Shakespeare Road, Stoke Newington.
Miss MOLLETT, 27, Nelson Terrace, Stoke Newington.
Miss K. SOUTHALL, 3, South Grove East, Mildmay Park.

Hon. Secretaries, { Mrs. PRIME, Stamford Hill.
Miss MANUEL, 5, Albion Square South, Dalston.

And by the Hon. Secretary of the School, Mr. BERRYMAN, 15, Cambridge Terrace, High Street, Kingsland.

"A Night in Egypt and the Holy Land,"

Illustrated by Sixty-four splendidly painted Dissolving Views and Photographs (fifteen feet in diameter) of the principal Lands of the Bible, will be given by Mr. CHARLES JONES, assisted by a select Choir and Organ, in the spacious

LECTURE HALL OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION,

165, ALDERSGATE STREET,

On the Evening of ASH WEDNESDAY, MARCH 9th,

The Committee of the Ragged, Industrial, Free Day, and Sabbath Schools, Henry Passage, Brook Street, Euston Road, St. Pancras, having engaged this spacious hall for two nights, for the benefit of their funds.

On the following Wednesday, March 16th, there will be a brilliantly illustrated Lecture, "The Philosophy of Scientific Recreation," by the same talented lecturer, together with the performance of one of the Bands of the Shoe-black Brigade, &c., &c.

The Chair to be taken at Eight o'clock precisely.

Tickets, One Shilling each evening (to admit one adult, or two children under twelve years of age), can be had at the Institution, 165, Aldersgate Street, and several other places, for which see the Bills.

GIRLS' LAUNDRY

AND

Training Institution for Young Servants,

WEST END HOUSE, near HAMPSTEAD, N.W.

The shelter of a HOME, useful employment, and careful religious instruction, are here provided for girls during the most perilous period of their lives—from 15 to 18 years of age.

Further particulars to be obtained on application to the Hon. Secretaries,—Mrs. Robert Hanbury, 10, Upper Grosvenor-street, W.; Mrs. J. Meadows White, 2, Stanhope-place, W.; or to the Matron at the Institution, Miss Sarah Woodhams. Pecuniary aid is also earnestly solicited.

OUR HOMELESS POOR.

CONTRIBUTIONS to the General Fund for Refuge in connection with the REFORMATORY AND REFUGE UNION are EARNESTLY SOLICITED. Bankers—Smiths, Payne, and Co., 1, Lombard Street; and Ransom, Bouverie, & Co., 1, Pall Mall East. See letter to *The Times*, to be had on application to the Office of the Union, 118, Pall Mall, S.W.

During the past three years the grants towards the maintenance of inmates, emigration, training of masters and matrons, and establishment of new Institutions, amount to £2,071 6s. 4d.

In addition to other operations of the Union 156 males and females have been placed in various Refuges and Reformatories during the past year.

Arrangements are being made for

AN EXHIBITION OF THE INDUSTRIAL WORK OF ALL THE INSTITUTIONS IN GREAT BRITAIN AND IRELAND,

On April 13th and 14th, at Willis's Rooms.

ROBERT HANBURY, Esq., M.P., } *Honorary Secretaries.*
STEPHEN CAVE, Esq., }
CHARLES GWILLIM, *Secretary.*

PUBLIC Festivals, Schools, and Tea Meetings, supplied with CAKE. Terms free by post.

LEE, 26, Aldgate High Street, E.; and 21, St. Martin's-le-Grand, E.C.

ARROWROOT BISCUITS.

LEE, 21, St. Martin's-le-Grand, E.C.; and 26, Aldgate High Street, E.

London Female Preventive & Reformatory Institution,

200, Euston Road, N.W.

PRESIDENT—Rev. CANON DALE, 31, Gordon-square, W.C.

EXPRESSIONS OF GRATITUDE FROM FORMER INMATES.

My Dear Mrs. ——— *Jan. 29th*, 1859.

With pleasure I received your kind letter, and am now taking the first opportunity of answering it. I should have written before, but I was waiting till I received my first quarter's wages, because I think it my duty to send a little to the place I received so much kindness from; therefore I hope you will accept this small sum, and each quarter I will endeavour to send a little more. I am very happy indeed, and getting quite strong; I should like to know how M. R. is. Give my love to all the young women, and my respects to Mrs. ——. I remain, your dutiful daughter, A. B.

Dear Friend,— *Feb. 2nd*, 1859.

I know not how to express my gratitude to you for your kindness to me. I often think of when I first came under your care, and bless the hour I entered the Institution. I have repented of my sins, and I hope and trust they are all washed away in the blood of Jesus Christ. I look to Him, as He is my only refuge. And that prayer that dear Mrs. —— used to tell me to say with a broken and contrite heart, and that was "O Lord convert my soul for Jesus Christ's sake. Amen." He has heard my prayers, and answered me. I hope dear Mrs. —— is recovering from her severe illness, and that the Lord will spare her life to carry on the work she is doing. [She here refers to her health, which is not good, and closes, saying] "When it shall please God to call me may I be received into glory: when all our works and trials are over may we all meet in heaven."

Believe me to remain, yours, &c.

Both these young women are orphans.

The Committee very gratefully acknowledge the following contributions in aid of the funds of the Institution.

	£	s.	d.		£	s.	d.		£	s.	d.
A. C., per Mr. Gent	5	0	0	Evans, W., Esq.	10	0	0	Semple, A., Esq.	1	1	0
Bevan, Rev. F.	5	0	0	T. F. Fortescue, Esq.	1	1	0	Simons, — Esq.	1	0	0
Bosanquet, Rev. R. W.	2	2	0	Gladstone, Dr.	1	1	0	Stileman, Miss	1	0	0
Browell, F. W., Esq.	5	0	0	Mackenzie, S., Esq.	5	0	0	Tebbs, H. V., Esq.	3	0	0
B. W.	1	0	0	Mendham, Mrs.	1	0	0	Tomkinson, Colonel	2	0	0
Carthew, P., Esq.	5	5	0	Nash, Mrs.	0	5	0	Trumer, Mrs.	0	10	0
Dawson, P., Esq.	0	5	0	Inglis, Lady	2	0	0	Vincent, Lucy	1	1	0
Dell, R., Esq.	1	0	0	Ouston, W., Esq.	0	5	0	Worthington, W., Esq.	10	0	0

The Committee respectfully solicit donations and annual subscriptions, which will be thankfully received by the bankers, Messrs. Bosanquet and Co., 73, Lombard-street, E.C.; by the Hon. Sec., Thos. Raikes, Esq., 14, Lower Berkeley-street, Portman-square; or by Mr. E. W. Thomas, Secretary, at the Institution.

WANTED for a GIRLS' REFORMATORY SCHOOL, a SCHOOL-MISTRESS, as SUB-MATRON. She must understand Plain Needlework in all its branches, and a knowledge of Dressmaking would be an advantage. She ought also to be able to teach singing. Age from Thirty to Forty years. Address, by letter, with references and copies of testimonials, to Juvenile Reformatory Association, Philadelphia Chambers, Hackin's Hey, Liverpool.

EVENING MASTER WANTED for the Limehouse Ragged Schools, Ropemakers' Fields, for Three Evenings a week.—Apply to the Hon. Sec., Mr. Henry Webb, Paynton House, East India Road, E.

Papers, Original and Selected.

THE PANICS.

During the greater part of January last there was a money panic at the Paris Bourse, and a kindred agitation, accompanied by "a heavy fall," on the English Stock Exchange—and this because that, on New Year's Day, a great Emperor addressed some ominous words to the ambassador of another power. But, almost cotemporaneous with this, only a *little* earlier in its origin, there has been, what we venture to call, "a benevolent panic," pervading the breasts of the upper ten thousand, as well as of the great middle class of this metropolis. We may perhaps say that there was a cause for *both* panics. First of all, Europe was generally alarmed lest, at a time when commerce, after a long collapse, was beginning to revive, the nations should have their peaceful progress arrested by the letting slip of the dogs of war. And then, as to the sufferings and numbers too of the "homeless" in this mighty London, when the veil was lifted up by the hand of genius, we need not wonder that horror mingled with self-reproach, and an intense desire to relieve the hideous misery thus revealed should be followed by a golden shower.

Far be it from us to cast contempt on such a movement. In many cases it was but a practical commentary on the sentiments embodied in the motto of a Norwich half-crown donor to the Refuge for the Homeless:—

> "Whene'er the helpless sons of grief
> In low distress are laid,
> Soft be our hearts their pains to feel,
> And swift our hands to aid."

Yet we believe that the highest down to the humblest speak the sentiments of the great majority of those earnest Christians, who, by speech and pen have laboured hard for many years to wake up the London public to the miseries, physical and moral, of the "very poor" of the metropolis, and who succeeded but *with comparatively a few*, when we say that this movement, which has swollen so broad and high, is one which partook rather of the nature of "a panic," whose waves are resurgent, than of a glorious tidal flood of true, considerate, unimpulsive benevolence, bearing on with irresistible might on the shore, and filling old ocean's margin to the brim.

It was on *the day before Christmas*, when John Bull's larder was full, when the feast was about to be spread, that the famous appeal, backed by a powerful "leader," appeared in "*The Times*." And so, conscience-smitten and resolved not to eat his plum-pudding without sharing his "crumbs" with the homeless, there came over John's kind heart a panic impulse, and the results are known. *It was the right time to make the appeal.* But what would have been the result, if made when Christmas had passed away?

We *may* venture to hope that very many gave who never gave before, just because they were hitherto in ignorance of the sad reality, and that there were others also, and especially the "*anonymous*" class, who wished no em-

blazonment in columns perused by the whole world. We hope also that some who announced themselves as *donors* to the respective charities may become permanent *subscribers*.

But can these Christmas and New Year's gifts be contemplated with unmixed satisfaction? We were pained to mark the malignant shafts aimed at evangelical religion, as well as the positive untruths (persisted in after the corrections by Lord Shaftesbury) circulated, along with his appeal, by the writer in "*The Times*." The public was assured that no nobleman or wealthy persons took any interest in Night Refuges for the Homeless, or in a general movement for the relief and education of the outcast or criminal child! As if the Field Lane Night Refuge had not its origin in the great Ragged School movement, inaugurated amid chilling doubts and cold obstruction's apathy by Lord Shaftesbury, twenty years ago, and sustained by a select, yet glorious band, both of the titled and wealthy! As if there were none able to give the contradiction direct to the groundless assertion, that "no nobleman or wealthy person" had done aught for the London poor and their offspring! *Our* readers and supporters know better than this. And if any candid and impartial persons will but peruse the lists of donors in our *Special Fund*, raised in London in the early months of 1857, as recorded in the Report for that year, and will also look down the columns of our succeeding Report, in which the names of annual subscribers are enrolled, they will perceive how *many* there are, and how *increasing* the number is, of noble and wealthy persons who have aided, and continue to aid, our various enterprises independent of Christmas excitement, unswayed by panic, and always giving without the acclamation of the world ringing in their ears.

As to the assertion of the writer in "*The Times*," that "the May meeting people" are those who boast of black converts in Ashantee costing "£1000 a-piece," while they are totally indifferent to the perishing at their own doors—we would ask, what *can* explain such a statement but the grossest ignorance, or else a horror of evangelical religion as rabid as that for water on the part of the animal that is mad, or as real as that of the man who recoils from the smallpox or the jungle fever?

The writer, however, will not allow us to exercise charity as to his ignorance. He endorses the "Mrs. Jellaby" caricature of those evangelicals, who, while zealous for the conversion of the whole world to Christ, are in every town and city in the kingdom, we shall not say the sole, but the *main* supporters of every movement which brings temporal relief to the homes of the poor, and to the bed-sides of the sick and dying, which hushes the orphan's moan, and makes the widow's heart to sing for joy. It is evangelism, in other words the gratitude and love inspired by faith in the Redeemer, which accounts for all the *real* and permanent right-principled philanthropy found in the world. It is when the church of God is most diligently obeying, what the Duke of Wellington called her "marching orders,"—"Go into *all* the world and preach the gospel to every creature," that her heart is warmest, her hand most open, and her feet are swiftest in the rescue of the wretched and the perishing at home. To the spiritually unenlightened and pseudo-philanthropist, this may seem impossible, but "facts are stubborn things." The same nobleman who is President of the British and Foreign Bible Society and of the Society for the Propagation of Christianity among the Jews, who lends to Missionary Societies his warmest aid, is the leader of the

Ragged School, the Refuge and Reformatory movement. And who are his main supporters at that great Ragged School meeting annually held in Exeter Hall? Why, the reviled "May-meeting people," the intelligent and hearty supporters of those mighty operations, whose "field is the world." We may well ask how can men shut their eyes to such facts as these, or venture to libel that Christianity itself, which, "beginning at Jerusalem, overleaped the boundaries of Palestine and the barriers of exclusion, so as to deposit in Britain itself the seeds of everything amongst us that is beneficent, God-like, and holy?

We believe that our friends generally would not dispute our position, that the Industrial Refuges for males and females have permanent claims, and are, under God's blessing, likely to yield an abundant harvest of success.

We do therefore most earnestly put forth the claims of Industrial Refuges, and the absolute necessity of a large and permanently increased support to our Union Funds, with special reference to them. To the many Refuges in connection with our union, we are *pledged*, as before stated, to give a capitation grant of £3 per annum. More than this, towards the Emigration Fund we are expected to make grants. What has been done in this way may be estimated by the sums which were paid by the Parent Society last year in connection with the St. Giles and St. George's Refuges and Schools, and towards which a stream of public liberality has lately been directed. For the year 1858 there was paid from the Central Fund for emigration expenses, for Refuge payments or capitation grants, and for teachers' salaries, a total of upwards of £600. The recent flow of money into the treasury of this Institution has enabled its Committee to provide for nearly double the number of inmates, who are to be clothed, fed, lodged, and trained for twelve or eighteen months, and then in all cases, where moral and industrial progress justifies it, the boys and girls are to receive help to obtain their living here, or in one of the colonies. To other Refuges aid is given in the same proportion.

Such statements as these will give our readers some idea of the heavy expenditure entailed on the Union by Refuges. These we desire to be increased, not diminished. These we hold to have claims of the most urgent character, converting as they do young and plastic material, demanding more effort, and furnishing opportunity for continuous industrial training, and for moral and religious instruction. Such institutions, then, we put in the very first rank of objects worthy of generous public support.

The great difficulty now presenting itself is the *sustaining* permanently of those enlarged operations. Hence the absolute necessity of enlarging the Refuge Fund of the Ragged School Union, which acts not on the principle of centralisation, in the offensive and despotic sense of the term, but as a regulator and dispenser of the bounty of its supporters, in fair and proper proportions, according to merit, and necessity. Under such control, and with such a treasury always open, the Parent Committee are not in danger of irrigating *one* part of the barren pastures, and leaving whole regions unwatered and unblessed.

More than this, whatever money comes in for Refuges is not hoarded, but spent at *once*, as well as in legitimate proportions, and after strict examination of the merits and demerits of each separate claim. The Ragged School Union Fund is a reservoir into which benevolence may pour its con-

tributions without anxiety or disappointment, and we cannot too earnestly impress on the minds of that "Christian public," which we regard as our only true and permanent auxiliaries, that, not to a "benevolent panic"—not to the summer torrent filling the bed of the Syrian brook, and to mourn leaving it dry—but to steady, deep-seated principle, and to large-hearted, intelligent Christian sympathy, can we look for the maintenance of such efforts.

THE SHOE-BLACK GATHERING.

On Tuesday evening, the 8th February, the boys belonging to the different Shoe-black Societies of the metropolis assembled in St. Martin's Hall to partake of their Winter Treat, consisting of a plentiful supply of tea and cake. The Great Hall was decorated on the occasion with the flags of the different societies, and the various uniforms of the boys presented a very gay appearance. The Earl of Shaftesbury presided, and the attendance of visitors was very numerous.

Boys from the following societies were present:—

	Date of Establishment.	No. of Boys.	Earnings during the Year.
Ragged School, Red	1851	71	£1,785
East London, Blue	1854	82	934
South London, Yellow	1854	49	625
North-West London, White	1857	20	135
West Kent, Green	1857	13	90
West London, Purple	1857	21	196
Islington, Brown (Red Facings)	1857	25	235
Notting-hill, Blue (Red Facings)	1857	15	109
Kensington, Brown (Purple Facings)	1857	14	119
Union Jack, Limehouse, Red (Blue Facings)	1858	16	80
Total	—	326	£4,308

After tea, prayer was offered by the Rev. H. Meyer.

Mr. M. Ware, the Hon. Secretary of the Ragged School (red) Shoe-black Society, then gave a statement of the progress made by the Societies.

He said—In the year 1851 five boys went out, in fear and trembling, to try their fortunes in an entirely new and unknown field of labour; now, we had before us ten Societies, containing more than 300 boys, all of which Societies were based on the same principles, and managed under nearly the same rules as the original one. The Shoe-black movement was not confined to London alone; in many cities of Great Britain similar societies had sprung up. Nothing had been done for years which tended so greatly to the encouragement of the Ragged School movement as the establishment of these Shoe-black Societies: with hardly an exception, the boys employed were all chosen from different Ragged Schools; and those who first originated the movement, and those who still carried it on, were almost all workers in Ragged Schools. He would briefly state the principles on which the London Shoe-black Societies were managed. First, they provided for the strict moral training of the boys—as strict as the nature of the employment would permit. All street occupations were provocative of idleness; but the rules were drawn up with a view, as much as possible, to counteract this tendency. Secondly, it was determined that all boys should have a certain share

of their earnings set apart in a compulsory savings' bank, for the purchase of clothes and other necessaries for them. Thirdly, combined with the work, the education of the boys was taken care of, no boy being admitted who does not attend regularly the Sunday schools, and also the evening schools in connection with the Society. In all the London Societies there is pretty much the same division of the boys' earnings, and the same principle of rotation of stations, some positions being much more profitable than others; no boy stays at one station more than three days; thus all have an equal chance of doing well, and no suspicion of favouritism can arise. This also enables the managers to pick out the most industrious boys, who are rewarded with medals and prizes. Some slight differences of operation exist in different societies; some of them employing the boys in crossing-sweeping, and as errand-boys, as well as shoeblacks, as in the Kensington and Notting Hill Societies; some send them round to private houses to clean boots and shoes, at fixed wages, as in the West Kent Society; some, again, have Refuges in connection with them for the night-housing of some of the boys, of which the principal is that of the East London (blue) Society. London is mapped out into particular districts, each society confining its operations to its allotted part of the metropolis, and not interfering with each other.

There was one society which was not represented at the meeting, namely, the Roman Catholic Society, which was distinguished by the letters S. V. P., Society of St. Vincent de Paul. Of course, considering the difference of their religious principles, there could not be any great intimacy between them, nor was it to be expected that the managers of that society should confine their boys to fixed boundaries like the other societies, but still they endeavoured to act with mutual forbearance and courtesy towards each other, and they found the Roman Catholic Society willing and anxious to encourage friendly relations with them and to avoid jealousy and discord.

Mr. Ware then read a statistical account of the various societies, mentioning some particulars respecting each, and referring especially to the formation of the bands of the Yellow and Blue Societies, the former of which was in attendance on that occasion.

"He then spoke of the great kindness shown towards the boys and the Societies by many persons, alluding more particularly to Alderman Finnis (the mention of whose name called forth the most uproarious cheering from the boys), the worthy Alderman having, on two different occasions, invited all the Societies to his house at Wanstead Park. He hoped the public in the streets would keep a strict watch on the conduct of the boys. He had heard of kindly-disposed, but mistaken, persons giving the boys extra money "for themselves," telling them they need not pay that into the Society; he need not say how dangerous such a proceeding was, only serving to perplex the conscience of the boys. In conclusion, he called on those present to assist the Societies, by finding situations for the boys whom they could recommend, and by contributing to the funds of the Societies.

The Earl of Shaftesbury then addressed the meeting, congratulating the Societies on their having been the means, under God's blessing, of rescuing from crime and misery so large a number of the juvenile population. The 330 boys they saw before them were living a life of honest industry, whereas, if left alone, they might have been the pests of society, and in jeopardy of undergoing the penalties of the law. It proved that they only wanted co-operation and assistance to overcome the great mass of juvenile delinquency, which was the disgrace and danger of the metropolis. "It does our hearts good to meet you, boys," exclaimed his Lordship," "and to meet your good

friends, Mr. Ware, Mr. Fowler, Mr. MacGregor, Mr. Snape, and all those who are your friends. It has done me good, and you, too, to see here our friend Counsellor Payne. We had heard he had been sick: I thank God he is here, restored to health. A better friend was never given to you boys. Offer up your prayers night and morning that he may long be preserved to you." His Lordship then went on to speak of the great difficulties they had at first to contend with, and the great results seen and felt in the increased security of our homes in different parts of the metropolis. "Boys," he exclaimed, "it is a great credit to you; you have many of you done great things for your parents; you have made happy homes, where before all was wretchedness; you have made money by honest industry, some of which you have saved, and some expended for your brothers and sisters, your fathers and mothers; we honour you and respect you for it. True, it was no more than your duty; but we thank God when we see a man, or a boy either, who does his duty. You have done a great deal, too, for other boys; for you have shown the world what can be done with the class to which you belong. Very much depends upon your conduct; if you misbehave yourselves, no one will believe in the possibility of reforming that class, while, if you conduct yourselves with propriety, you will be the means of saving hundreds, nay, thousands, of other boys. You can do even more: you form a great part of the working-class of this country—the class which in every country is its honour or its shame—its danger or support. It is for you to set an example to other countries, by your honest, decent, diligent, and Christian conduct. You are receiving an education which will enable you not only to live as honest men, but to live as Christian citizens; and when you, any one of you, have lived as Christians, you will have done as much as any of us, even the Queen upon the throne, can do; you will have done your duty in the state of life to which it has pleased God to call you. I pray that such may be your aspirations, and such your achievements." (Loud cheers.) The noble Earl concluded by quoting the words of a hymn afterwards sung by the boys:—

"Say, brother, will you meet me,
Say, brother, will you meet me,
Say, brother, will you meet me,
On Canaan's happy shore."*

Mr. MacGregor made a humorous speech, saying that another session of the shoe-black parliament was opened that evening; that members of Parliament "in another place" imitated their example in everything; and concluded by moving for leave to bring in the "Shoe-blacks' Reform Bill," a copy of which he read amidst much laughter and applause.†

The boys who had received medals during the year for their industry and good conduct—some sixty in number—were then introduced upon the platform to the noble chairman, who shook hands with each, and presented each with a book.

Mr. Joseph Payne next addressed the meeting in a speech full of anecdote and fun, reciting some extempore verses he had composed for the occasion.

A vote of thanks to the noble Chairman was moved by Mr. Alderman Finnis, and seconded by Mr. George Hanbury.

The Band of the Yellows, which was stationed in the gallery, performed several lively and popular airs in the course of the evening; and hymns were sung by the boys of the Red and Blue Societies.

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* This hymn, with the air, is inserted in "Our Children's Magazine" for March. It was sung at the great meetings in Philadelphia, U.S., for the revival of religion. It was brought over to this country by Mr. MacGregor, and harmonised by Mr. Hopkins, organist of the Temple Church.

† A copy of this Reform Bill is given at page 58.

LECTURE ON MUSIC, BY JOSEPH PAYNE, ESQUIRE.

Part III.

(*Concluded from our last.*)

To show the little regard which was anciently paid to church music, in the interlude of the Four Elements, acted about the beginning of Henry VIII.'s reign, *Humanity*, representing the educated classes, says:—

"Pryke song may not be dispisy'd,
For therewith God is well plesy'd,
Honor'd, prayssed, and servyd,
In the church oft times among."

To which Ignorance, representing the common people, answers:—

"Is God well plesy'd, and trow'st thou thereby,
Nay, nay, for there is no reason why—
For is it not as good to say playnly
Gyf me a spade—
As give me *a spa ve va ve va eade*;
But if thou wilt have a song that is good,
I have one of Robin Hood,
The best that ever was made!"

In September, 1547, above three hundred years ago, the Litany was first sung in English at St. Paul's, Bishop Bonner being at that time in the Fleet, where it is a great pity he did not remain for life. In 1548 the English Liturgy was ordered, and Romish books were called in and destroyed. Amongst the principal composers were Tallis, Dr. Tye, &c., &c. Sternhold and Hopkins came into fashion about that time. Of them these lines were written—addressed to a parish clerk:—

"Sternhold and Hopkins had great qualms
When they translated David's Psalms,
Which made their hearts quite sad:
But had it been poor David's fate,
To hear you sing what they translate,
He would have gone quite mad."

But if we look we shall find some good poetry, such for instance as—

"The Lord descended from above,
And bowed the heavens high,
And underneath his feet he trode
The darkness of the sky.

"On cherub and on cherubim,
Full royally he rode,
And on the wings of mighty winds,
Came flying all abroad."

Queen Mary changed the singing in spite of the Puritans, who were inveterate against playing organs, canon singing, and what they quaintly called tossing about the Psalm from one side to another. Before, and at this time, they used to impress singing boys as they did sailors for the navy, and the king's precept generally required that they should be handsome and well shaped. Parochial or metrical psalmody was practised by the earliest reformers—the disciples of Wicliffe in England in the sixteenth century, and of John Huss and Jerome of Prague in the fifteenth, were Psalm Singers; a hymn-book with musical notes, was printed at Ulm in 1538, by the Bohemian brethren. Not only did the reformers interest themselves in the manner of singing, but Zwingle, Luther, Calvin, Cranmer, Beza, Buchanan, and John Knox, though they had different notions of music, all agreed in stripping it of the embellishments of measure and melody, and the Calvinists in particular deprived it of its harmony. Luther composed his catechism in verse, and it was set to music in four parts by Henry of Gottingen; and in a letter to a musician, Luther says,—"Next to divinity, no art is comparable to music." "We know that music is hateful and

intolerable to evil spirits." The melody of the 100th Psalm comes from Germany, and that of the Easter Hymn and various others. What is called Luther's Hymn was composed by one John Galliculus, who was a cotemporary of Luther. This is a great favourite in some churches, being called, on account of its length and slowness, the minister's "breathing-time psalm." Calvin, who with all his excellences, and they were very great, was somewhat of a gloomy, desponding temperament, only allowed one amusement, and that was music of a most monotonous kind. By this strictness the inhabitants of Iceland were deprived of their national music. Dr. Banks and Dr. Solander when travelling there discovered a musical instrument called *Long Spiel*, but on account of the religious strictness, had great difficulty in finding an Icelander wicked enough to play upon it. But when by means of a few glasses of gin they prevailed on one more courageous than the rest to touch it, he would only play on it in private, and then nothing more than a psalm tune. A celebrated French poet, Clement Merot, very much helped forward psalm singing, and after his time Chansons Spirituelles abounded in France, but not very beautiful, for a French writer says:—"Imagine fifteen or twenty singers of every description of voices, from the bass to the highest soprano, singing as loud as they can bawl, each according to his own fancy, without either rule or intention, making every note in the system, both diatonic and chromatic, heard at the same time with the plain chant when performed by discordant and harsh voices."

In England, Sir Thomas Wyatt and the Earl of Surrey translated some of the Psalms. Most poets have made the attempt, and most have also signally failed. Dr. Watts is perhaps the best. "Lovers of harmony," says a celebrated writer, "might receive pleasure from metrical psalmody in parts if it were well sung; but it is not, and the greatest blessing is an organ powerful enough to drown the clerk's and the congregation's outcry."

Singing hymns, with an accompaniment of violins, seems to be of Italian origin, and to have been introduced in the year 1580. One of the chief composers of English church music was Henry Purcel. He was born in 1658; composed anthems when only a singing-boy; was made organist of Westminster Abbey when only eighteen; and his compositions were so admirable that his fame extended all over the kingdom, and at last the popularity of his music only gave way to the greater popularity of that of Handel. He died in 1605, at the early age of thirty-seven. He had a great dislike to the violin.

In his time there was a celebrated singer named Gostling, who went on a voyage with Charles II. and the Duke of York in a yacht of the king's called the Fubbs, in honour of the Duchess of Portsmouth who was rather stout. They were overtaken by a storm near the North Foreland, which made such an impression on Gostling that he induced Purcel to compose an anthem, "They that go down into the sea in ships," not printed; but Gostling, with his tremendous voice and his vivid recollection of the scene, used to produce a very great impression. In Russian churches they are very fond of deep bass voices. At the Kason Church in St. Petersburg there was one who had been formerly a merchant at Tobolsk. His voice was of such an astonishing power that when he first chanted the Anathema against Heretics several ladies were carried fainting out of the church. It is said of him that with a stifled *ha-em* he would bring a friend to a stand at a great distance off in the streets, and that he never in passing through the church passages took the trouble to push open the swinging doors, for his loud *ha-em* produced such a wind that it blew them all open for him. He was once travelling from Tobolsk to Orenburg, when having lingered behind his companions he was attacked by a party of marauding Kerguises and thrown to the ground. They were about to murder him, when he uttered so tremendous a sound in calling for the Cossacks who had ridden on before

him, that the Kerguises, never doubting they had something more than a man under their knives, galloped off with as much speed as if a whole legion had been in pursuit of them, and thus the voice preserved itself for the musical world, and its owner, in order to cherish it, feeds it half the year upon eggs.

After Purcel came Jeremiah Clarke—called, for his tender and pathetic anthems, the musical Otway of his time. His music seems to have fed the tenderness of his own spirit, but not to have soothed it, for he fell in love with a young lady, and because she would not have him, shot himself in the year 1707. I pass by for want of time Dr. Holden, Dr. Aldrich, and Dr. Boyce, and mention John Stanley, who succeeded the latter. He was born in 1713, and when he was only two years old he totally lost his sight by falling on a marble hearth with a china basin in his hand. He first learned music as an amusement, and afterwards studied it with such astonishing success that when only eleven years old he was made organist of Allhallows, Bread Street, and when only thirteen was elected out of many candidates organist of St. Andrew's, Holborn, and a few years after organist of the Temple Church. Mentioning the Temple Church brings me to speak of the organ there, and how it came to be there. Upon the decease of Mr. Dallens and the elder Harris, Mr. Renatus Harris and Father Smith became rivals. The famous contest between them was at the Temple Church, where a new organ was going to be erected towards the latter end of Charles II.'s time. Both had friends, but the Benchers could not agree, and it was resolved that each should set up an organ on different sides of the church. Dr. Blow and Mr. Purcel played Father Smith's on certain days, and, till Harris's organ was heard, everybody believed that Father Smith would carry the day. Harris brought over Queen Catherine's organist to play his, and then everybody thought that Harris's organ was the best. They kept this contest on for near a twelvemonth, and added various stops to each organ, and opinions somewhat balanced, so that at last it was left to the celebrated Judge Jefferies, who, one would have thought from his fierce and sanguinary character, could not have had any music in his soul, and he decided in favour of Father Smith's, and so Harris's was taken away, and Father Smith's remains unto this day. Harris, however, had an excellent business, and built at least two organs to every one of Smith's. But they have been long since gathered to their fathers.

I will mention to you two anecdotes of organists, and then I shall have nearly finished all but the illustrations with which I propose to conclude the lecture. One of the anecdotes relates to a celebrated fughistor-player of fugues, named Rosengrave. But my young friends may wish to know what a fugue is! It seems to be a sort of follow-my-leader mode of playing—like three persons going up stairs, one with a certain number of steps, another following in an equal number, and a third in like manner. This Rosengrave astonished everybody as an extempore fughist when a candidate for St. George's, Hanover Square, in 1726. Some years after he went crazy on being refused by a lady. He called his disease *crepation*, from an Italian word signifying to crack, as he heard his heart-strings crack when he received his sentence. He was so very nervous that if anybody coughed or sneezed loud he used to leave off playing and run right out of the church. The other anecdote is a single fact, with reference to one Sebastian Bach, who lived about 1750, and who used to play with a stick in his mouth such notes upon the organ as he could not reach either with his hands or his feet.

It would take the best part of an hour only to read over the names of the musicians who were celebrated in the last century, and it would not much edify you, if it did so at all.

George Frederick Handel was born at Halle, Upper Saxony, 24th of February, 1684. From the time he could speak he was able to sing, and his father, who intended

him for a lawyer, was very much concerned, and banished every kind of musical instrument from his house. But the child's musical propensity was too strong to be eradicated. He contrived to get a little clavichord into a room at the top of the house, and used to play when the family were gone to sleep, and learned to produce melody and harmony without any other instruction than his own ear. The desire grew stronger and stronger, and at last his father was prevailed on to relinquish his intention of making a lawyer of him, and put him under an organist when he was about seven years old. At the age of nine years he actually composed motets for the service of the church, and made one every week for three years. At thirteen he went to Berlin, where he was noticed by the King of Prussia. He afterwards went to Hamburg, where he offended a rival performer, who followed him out of the orchestra, and, at a convenient place, made an attempt to stab him, but the attempt did not succeed, for Handel was carrying home with him the score of the opera and had placed it in his bosom inside his coat. He was nearly ruined in 1740. One of his most persevering enemies was a Lady Brown, who had concerts on Sunday; but, to the credit of the English public, did so at the risk of her parlor windows, which were frequently broken by them. He was patronised at one time by the Earl of Burlington, and at another by the Duke of Chandos, who resided at Canons, within the parish of Christchurch, Edgware. In the church of that parish I have seen the organ on which he used to play, and in the churchyard there is the grave of the harmonious blacksmith, whose memory is perpetuated by Handel's celebrated air.

There was one Thomas Mace, one of the clerks of Trinity College, Cambridge, author of a book called "Music's Monument," who was born in the year 1613, and is called by Hawkins a good natured, gossiping old man, and gives a curious account of what he calls the most remarkable and excellent singing of psalms known or remembered in these latter ages, and infinitely beyond all verbal expression or conceiving, and yet he goes on to pen a verbal description of it. The time *when* was in the year 1644, the place *where* was in the cathedral church of the loyal city of York, then under close siege. By this occasion there were shut up within that city abundance of people of the best rank and quality, viz., lords, knights, and gentlemen of the countries round about, besides the soldiers and the citizens, who all or most of them came constantly every Sunday to hear public prayers and sermon in that spacious church. And indeed the number was so exceeding great that the church was, as I may say, even cramming or squeezing full.

Now here you must take notice that they had then a custom in that church which I hear not in any other cathedral, which was, that always before the sermon the whole congregation sang a psalm together with the choir and the organ; and you must also know that there was then a most excellent large, plump, lusty, and full-speaking organ, which cost, as I am credibly informed, a thousand pounds. This organ, I say, when the psalm was set before the sermon, being let out into all its fulness of stops, together with the choir, began the psalm. But when that vast concording unity of the whole congregational chorus came, as I may say, thundering in, even so as it made the very ground shake under us—oh, the unutterable ravishing soul's delight!—in the which I was so transported and wrapt up in high contemplations, that there was no room left in my whole man, viz., body, soul, and spirit, for anything below divine and heavenly raptures; nor could there possibly be anything on earth to which this very singing might be truly compared, except the right apprehensions or conceivings of that glorious and miraculous choir recorded in the Scriptures at the dedication of the Temple. This pleasant but garrulous old gentleman goes on to say that nobody was disturbed or injured, although the enemy had planted their great guns mischievously against the church, and with which,

constantly in prayer time, they would not fail to make their hellish disturbance by shooting against and battering the church, insomuch that sometimes a cannon-bullet has come in at the windows and bounced about from pillar to pillar, even like some furious fiend or evil spirit, backward and forward and all manner of sideways, as it has happened to meet with square or round opposition amongst the pillars, on its returns or rebounds, until its force has been quite spent.

The old gentleman also intimates what I think is very true, that if you would have good performers you must give good pay for your labour, and mentions an instance which came under his own observation of the inconvenience resulting from a contrary practice. "A singing man, a kind of pot-wit, very little skilled in music, had undertaken in his choir to sing a solo anthem, but was not able to go through with it. As the dean was going out, and the clerk was putting off his surplice, the dean rebuked him sharply for his inability, upon which, with a most stern, angry countenance and a vehement rattling voice, such as made the church ring, shaking his head at him, he answered the dean, 'Sir, I'd have you to know I sing at the rate of ten pounds a year, and except ye mend my wages I'm resolved never to sing better as long as I live.'"

When he got very deaf he used to hear with his teeth, which, when he played, he was wont to lay close to the edge of the lute, and thereby received, as he expresses it, with thankfulness to God, one of the principal refreshments and contentments that he enjoyed in this world. I have heard of children listening with their mouths, but I was not aware before I read this that one could hear music with one's teeth. But it is true, and you will find if you stop your ears and put a stick between your teeth and make it touch the instrument you'll have a sense of the sound of music.

The above is doubtless a glowing description, but is faint indeed compared with that of the apostle John in his apocalyptic vision recorded in the Book of Revelations xiv. 2, 3: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung a new song before the throne, and no man could learn that song but those who were redeemed from the earth." Here we have, in short golden sentences, the distance, the fulness, the sweetness, the mystery, all thrillingly set before us, dictated by His Spirit to whom all earth's songs should be addressed.

And now, my friends, I must conclude. We have heard of the past, and I trust we have enjoyed the present. But what is the past and what the present to the grand and glorious future! We are all immortal, and therefore should all be thoughtful. Let us then live to that period when, as has been sweetly told, the treasures of the deep shall be restored, and the better land inhabited. Then there will be no gloom, no grief, no weariness, no parting, but a cloudless sky and an endless worship; an angel's wing and a seraph's lyre; a sun that shall never go down and a company that shall never go out.

Correspondence.

"OUR HOMELESS POOR."

SIR,—Under this title there appeared in your last number some observations, in which are blended so sad a misconception of the nature and object of the work carried on by the Field Lane Refuges, and so complete an abnegation of their past

successes, that I am grieved to be compelled, in common justice to their subscribers, to the principles upon which they are conducted, and to the almost universal approbation which has been expressed by the public who have examined their operation,—to request permission to correct a few of the essential errors into which your correspondent has fallen; to show how far the results warrant the conclusion arrived at by the writer in question; leaving the spirit, taste, and judgment of the other portions of the article to carry with them the only answer admissible in the pages of your magazine.

Your correspondent observes, "Our readers should not lose sight of the difference in the character of the Refuges at Field Lane and those therein enumerated. The Night Refuge at Field Lane, is, as its name implies, *limited to the night*, that is, its inmates are admitted at the close of each day and dismissed on the following morning; bread is supplied to them before and after the night's rest. *So far the physical wants are met, and no further, except in the occasional gift of an old garment.*" Such is the statement in your magazine. But what is the fact? The Night Refuge *is something* MORE *than its name implies.* It more than takes the inmates in at night for shelter, gives them bread, and turns them out in the morning. The inmates attend the Bible classes, and get a ticket of admission to the Refuge, not for *a night*, but *for fourteen nights*, subject to *renewal* at the *end of that period*, if the Superintendent is convinced that due diligence has been in exercise to secure employment while in the Refuge, and attendance at the school has been regular. No one is turned out till every effort has been exhausted to secure a situation or employment. To effect this end—which is one of the great aims of the Refuge—the master is constantly employed in the investigation of the history of the inmates, the better to direct and assist them; together with sixty voluntary agents engaged in various mercantile situations in different parts of the metropolis, who are also constantly at work, making inquiries for and recommending their scholars, and inducing other benevolent people to work with the same kind object, to secure employment or situations. The great aim is to work through the better feelings of the inmates, to *raise them by their own exertions.* The destitute man and his friend, the teacher, try together. Everything is done to stimulate hope. Not stopping short by the occasional gift of an old garment, but when situations are obtained, suitable outfits are provided of new garments, or new and old ones, that depending upon the kind of place to be filled.

Habits of cleanliness are also taught and enforced. A thorough good wash night and morning is indispensable, and a hot bath once or twice for every inmate in each week. Four whole evenings in each week are devoted to secular and religious instruction. The inmates are also under religious instruction the whole of the Lord's day, and special service is provided for them on the Lord's-day morning. A vast number of the applicants are honest, industrious, and worthy men and women; a temporary shelter is all their circumstances require; this obtained, a few days or weeks at most find them again honestly fulfilling their mission. It is regarded as one of the chief merits of these Refuges, that the inmates so soon become inoculated with the spirit of their directors, and strive to become independent through their own exertions.

The principles are not antagonistic to those of other Refuges, for they take in such inmates as no other Refuge whatever attempts to take in or assist; every age, and both sexes, none are excluded. On the other hand, almost every kind of Refuge in London is largely supplied with inmates, selected from the mass who attend here; who are drafted to those best calculated to be of the greatest service in securing the happiness and prosperity of the applicants. Thus, one kind of Refuge becomes of the greatest service to another, as all work together for one common end,—the present good and salvation of all.

The following table will thus show what has been done since 1851 for the male inmates of the Field Lane Refuge, besides "giving them a night's shelter, bread, and an occasional old garment."

DATE.	Sent to Situations with Outfits and partial Outfits.	Restored to Friends.	Sent to Refuges and Reformatories.
To Mar. 31, 1852	50	50	
,, 1853	149	56	
,, 1854	112	20	85
,, 1855	127	12	111
,, 1856	113	21	60
,, 1857	144	51	126
,, 1858	180	34	140
Dec. 31, 1858	155	30	81
	1,030	274	603

Thus in eight years 1,030 were sent to situations with outfits and partial outfits, 274 restored to friends, 603 sent to Refuges and Reformatories, making a total of 1,907; on an average 238½ have been placed out from the male Refuge, per annum, besides for three years past an average of 50 per annum have joined her Majesty's service as soldiers, or seamen in merchant's service.

Between 40 and 50 have also been supplied with outfits, and sent out as emigrants to Australia, New Zealand, the Cape of Good Hope, Canada, and the United States; taking no special account of the thousands of poor creatures reduced to perfect destitution, who have been allowed the shelter of the Refuge, as a base of action, and who have travelled in search of occupation from point to point till success has rewarded their efforts, and they are too far off to tell of that success.

What has the Women's Refuge done during the twenty-two months it has been in operation, besides giving "a night's shelter, a crust of bread, and an occasional old garment."

1,460 homeless young women have been admitted to the Refuge, whose average stay has been 14 nights; of these,—137 have been placed in domestic service. 170 have been supplied with new outfits of clothing, and when their stay has been satisfactory for one month, a further grant of under-clothing is supplied. 32 have been restored to their friends. 58 have been placed in situations.* 37 have been placed in hospitals. 350 have obtained employment; some of whom have availed themselves of the Refuge, and others still do so, till they can earn sufficient money to pay for their lodgings, or provide a home. 615 after being in the Refuge for different periods have left of their own accord. 12 have been dismissed for not complying with the regulations. 2 have been put into housekeeping.

[These statistics do not include those who have obtained situations from the Day Schools, Industrial, and Bible Classes, where the Scholars have homes.]

Such is the brief account of the aims and work of the Field Lane Refuges for the Homeless Poor.

In the past much has been done to relieve the distresses, to soothe the sorrows, and to succour the defenceless in the extremity of their misery; more would have been done, had the means to do more been placed at the disposal of their managers. A brighter future dawns upon the work. An enlarged sphere of usefulness will immediately be in operation. The basis of the past work has proved sound, and God has graciously blessed those efforts to elevate the degraded, to give hope to the lost.

And I will conclude these remarks in the language of *The Times* of December 24th. "Nobler or more beneficent charities than these Refuges do not exist on the earth. The misery which they relieve, and the vice they check is real; so the Refuges claim assistance on the ground of their necessity, as the sufferings of the destitute plead in their turn to them." And in the words of the writer of the original narrative of "Our Homeless Poor," "I searched the metropolis to ascertain the scope and working of its various charitable Institutions, and the result of that investigation induced me to single out the Field Lane Refuges, as conferring the greatest possible benefit, on the greatest possible number, at the least possible expense, and conferring these benefits with the greatest kindness possible to the recipients." Trusting to your sense of justice for the insertion of this letter,

I am, Sir, your very obedient servant,

SAMUEL TAWELL,

Hon. Sec. Field Lane Refuges for the Homeless, &c.

20, *Aldermanbury, February, 14th*, 1859.

[Our esteemed correspondent is in great error in supposing we are ignorant "of the nature and object of the work carried on by the Field Lane Refuges," or that we desire to say one word in disparagement of their past successes. We not only understand, but fully appreciate that work. We therefore readily give insertion to he foregoing letter, which we cannot help regarding as a good addendum to our article of last month. The only objection to that article taken by Mr. Tawell is to one portion of a paragraph, made by himself to stand unfairly in an isolated position, and altogether omits any reference to the next following sentence, which gives the Institution the credit it deserves for the great work it is doing. We repeat what we said last month, that "the great *moral* lever, by which this good work is done, is in the religious influences brought to bear by the noble band of voluntary teachers during the Sundays and week-evenings," and which is fully confirmed by our correspondent's letter. These voluntary teachers have the inmates of the Night Refuges intermixed with the general scholars of the School, and teach the whole the same great moral lessons, and impart the same religious principles, without the least distinction of persons—in fact, not knowing whether they are to remain under the shelter of the Refuge for the night or to seek a home elsewhere. The same influences worked out the same results before the Night Refuge was established, and if the Night Refuge were forthwith closed, the same influences would be followed with the same lasting benefits. Such, however, cannot be said of the Night Refuge apart from the Schools. That this Night Refuge is a boon to the destitute but few can deny, and that it is as well conducted as Night Refuges can be, we are ready to affirm. All that we desire is, that the credit of the work should be given to whom that credit is due. Our Field Lane friends have much to be thankful for, and but little to complain of, not only in relation to the public, but to ourselves also for that uniform and consistent support rendered them for many years. They have now their exchequer amply, yea, superabundantly, filled. And as stewards, having a great and useful work to do, we trust they may be divinely directed in all their future plans, and greatly blessed in all their multifarious labours.—*Ed.*]

"ROUGHS OF THE DEVIL'S ACRE."

DEAR SIR,—Your correspondent, "Q. in the corner," has turned attention to two very important points connected with the Ragged School work in Westminster. First, the small attendance at the Week and Sunday Night Schools; secondly, the want of a Refuge for the many homeless and friendless boys in that locality. Night Schools are few, partly from the fewness of those who can be induced to attend them; the elder boys and girls are tired after their day's struggle for a living, the younger with their day's schooling. The only remedy, I believe, is to make the school more attractive, and suggestions on that subject would be very valuable. Sunday Evening Schools are

thinly attended, and few in number—the "roughs" prefer their play in the street, and are weary of the school routine and order—for most of them have sought for novelty from time to time in every school in the district. We do, indeed, want new blood and vigour infused among the voluntary teachers, and I trust the appeal of your correspondent will induce earnest men and women to come forward. As to the second point, often has the pitiable case of a child, without friends or food, or decent clothing come before my notice in Westminster, and we have been obliged to seek for admission either at Grotto Passage, at the Bloomsbury Refuge, or at Lisson Street. A Refuge for boys especially is needed, and I would hope that the funds which have lately been subscribed for a "Night Refuge in Westminster such as that in Field Lane," might, with the consent of the donors, be applied for an object so much more suitable to the wants of the locality.

I think your correspondent, however, is mistaken with regard to the inmates of the new Industrial School in Orchard Street. On my visit I found a large number of boys, well known to me for years; some of whom had been scholars at St. Anne's Lane, some had been in the Old Pye Street Industrial School, had,—perhaps, obtained situations from thence and relapsed into a street life; some had been in the Shoe-black Societies, in fact; I would venture to say that not ten out of the hundred are unknown to the teachers of the neighbouring schools.

Whenever a new school is opened there is a rush to its doors from the love of novelty and change, and the fun of obstructing the new teachers in their up-hill work. The new Institution in Orchard Street attracted many of the rejected of the various schools and societies around; the prospect of food and wages was powerful; the discipline at first was defective, and precautions were not taken as to their admission. Here is a confession (it may be said) that these schools had failed in their work. Of course, in many an instance there will be failure; and often, through their own fault, boys pass through the school without deriving any permanent benefit in this life. I rejoice that a second chance of a fresh start in life should be held out to these boys, but I believe that in all our institutions care should be taken to discover the antecedents of those we admit, and a reference should be made to the managers of any school he may have formerly attended. It would prevent the carelessness of the advantages of a school which we so often see now, when the child thinks "it does not matter if I am turned out of this, I can get into another."

Because a child has been expelled from a School, a Refuge, or a Reformatory, is not of itself a reason that he or she should be received into no other, but it *is* a reason that the option of admission be left with the managers of the first. This plan is carried out by a mutual understanding between the various Shoe-black Societies, and is also acted on by the Reformatory and Refuge Union. The evil of heedless change is much felt in Westminster, where so many schools are crowded together, and a system is about to be set on foot for counteracting this constant migration.

I trust that any who may be induced to come forward as volunteers will throw their energies into the existing efforts and help those who have long laboured in Westminster.

I am, yours, very truly,

Temple, Feb. 16th, 1859. J. F

MOTHERS' MEETINGS.

Sir,—In reply to the letter of "Surburban" on the above subject, I venture to give you the result of two years and a-half's experience.

I must premise that the members of our Mothers' Meeting are women of the lowest and poorest class, living in that locality notorious for vice and crime, known as the Devil's Acre; many are widows, barely earning their weekly rent and the "daily bread" for themselves and children, by their various occupations—of shirt-making at

3½d. and 4d. each, finding their own thread and needles—skewer-making, at 6½d. a thousand, finding their own wood—or vending fruit, vegetables, fish, flower roots, or stove ornaments, according to the season; others are the wives of bargemen, costermongers, sweeps, dustmen, and labourers, frequently out of employ. Each family, however numerous, occupies but one room, the rent of which varies from 2s. to 3s. 6d. per week, the latter being the price of a *furnished apartment*, the furniture consisting of a poor pallet, a table, and a couple of chairs; many of the houses being such hovels that no gentleman would like to keep his horse, and scarcely his dog, in similar places!

The chief difficulty in the way of commencing our Mothers' Meeting was the *indifference* of these poor women to either spiritual or temporal improvement. They had been so long accustomed to ragged garments, uncombed hair, and unwashed faces and hands, that they saw no necessity for a change; they "felt sure that they couldn't spare two hours from work to come to no meeting," and if they *did* come that they couldn't spare even a penny as a weekly deposit. But it is written, "All things are possible to him that believes." And prayerfully and hopefully the first meeting was held, the attendance being seventeen; in some few of the most destitute but deserving cases, the first deposits were paid by the ladies of the Committee towards the material for an apron, &c. Gradually a feeling of self-respect was awakened, an interest expressed in the books read, wonderful transformation in the outward appearance ensued, "old friends" really appearing "with new faces." The rags and tatters of mothers and children were after a time replaced by tidy (if not very neatly made) pinafores, aprons, gowns, frocks, and flannel and calico under-garments—the poor husbands occasionally coming in for a flannel waistcoat. So marked was the improvement that at the last meeting of parents and children, at which the Earl of Shaftesbury was present, his Lordship remarked, on looking round, "Not many rags here!"

Our three principal rules are the following, which have worked so well that we have no cause to modify them in any way:—

Rule I. "That these meetings shall be held every Monday evening, to consist only of the mothers of those children who attend the day, evening, or Sunday Schools."

This limitation was considered necessary first, that the women might not be drawn away from similar institutions; and secondly, as it was hoped that *all* the mothers of the children might in time be induced to attend. A considerable effort would be needed to raise the necessary fund for the allowance made on the deposits, it being a separate operation from the school.

Rule 2. "The meetings to commence with singing a hymn, the reading and expounding a portion of Scripture, and a short prayer, and to conclude with a hymn and prayer."

This is the most important rule of all. Few of these poor women can read, and to them, generally, the Bible was a sealed book. But truly wonderful are the effects of God's Holy Word, which he has promised "shall not return to him void!" As they listened to the parables, the miracles, the promises of the gospel, the rugged asperities of their natures brought out so strongly by the hard, daily fought "battle of life" were gradually smoothened down, and gave place, in an undefinable manner, to a subdued, kindly, affectionate demeanour; while by a few practical remarks on the subject read, an important lesson is fixed on their minds, and their attention drawn to the necessity of setting a *Christian* example, of keeping the Lord's day holy, and of mutual kindness and forbearance. *No work is allowed during the reading of the Holy Scriptures.*

Rule 3. Fourpence in the shilling is to be allowed, and no garment to be taken away till made up and paid for."

"Suburban" inquires "whether the same allowance could not be adopted by all

managers of meetings?" I should humbly answer, No. The managers of each meeting must to a certain extent be guided by the locality in which it is held, and the class of women attending it. The aim should be to supply the best and strongest material at the same price that a very inferior article can be purchased at. If materials are allowed to be taken away *unmade*, except in special cases, it becomes a clothing club; while the Mothers' Meetings should aim at encouraging *industry* as well as economy: and it is to us a pleasing sight to witness our mothers—sometimes over forty in number, sometimes less, according as their avocations detain them—all busily working while many a litte infant slumbers on their knee. Each mother is provided with a bag, with her name on it, in which her work is kept till finished and paid for; and many a long week passes away sometimes ere the last penny is paid up. One woman, last Monday, completed paying for a cotton gown which has been *six months* in her bag.

Pray excuse this very long letter from, Sir, faithfully yours,

ADELINE M. COOPER.

One-Tun Ragged Schools, 3, *Perkins's Rents, Westminster*,
February 17, 1859.

SIR,—In reply to "Suburban's" inquiries regarding what benefits those mothers should have who attend "Mothers' Classes" connected with Ragged Schools, from long experience I beg to offer the following remarks. About ten years since, I and another friend made the experiment of getting the mothers of children attending one of the largest Ragged Schools together; we had to grope our way in the dark. The first night we had four of the most deplorable creatures that could be imagined; one of them a returned convict; next night we had seven, and this number went on rapidly increasing to twenty and thirty of an evening, until we had to call in the aid of other friends to help us. We held out no other inducement to the women than the religious and moral instruction they were to get; the peace and quiet of a couple of hours in the clean, warm schoolroom, with needles and thread and pieces of calico to mend their tattered garments. When, at length, owing to distance from the School and other circumstances, I was obliged to relinquish it, fifty of those poor women assembled to bid me farewell, and truly it was a sorrowful parting.

Several of them have since entered into their rest, and have given good hope of saving grace having taken root in their hearts, dating it from the instructions received in the school. It has been my privilege to assist in forming several of these meetings in different parts of this vast metropolis, and have superintended one for the last six years, connected with a small "School," where from eighteen to twenty regularly attend. In all of these classes no other benefits than those above mentioned are held out; but, through the kindness of friends, I have been enabled to add a little more help to the women.

They pay in for calico, for sheets and under-garments, for flannel, and occasionally a gown. From *pieces* given us by kind friends, the women have patched in these six years no less than thirty bed-quilts; the lining of each costs 1*s*. 8*d*., half of which has been paid by the women themselves. My practice is to purchase the *best* articles at one of the *best* shops, where I always get them at a cheap rate. I allow the women one halfpenny off each yard, and they tell me it is quite equal to one penny if they bought it themselves, and scarcely do I ever sell anything which is not to be made up in the class. I think it best to teach people to help themselves, and I think much mischief is done giving away too freely. Once a year the women are regaled with a bountiful tea, and a more happy, contented, grateful party cannot be imagined.

If you think these hastily-penned remarks an answer to "Suburban," and worthy of insertion, I remain

Yours faithfully, ANOTHER SUBURBAN.

The Children's Gallery.

SHOE-BLACKS' REFORM BILL.

We give for the information and amusement of our young readers the following document, which was brought into "the House" by the Hon. Member, "Rob Roy," in the absence of Mr. Black and Mr. Bright, at the annual session of the Shoe-blacks at St. Martin's, on February 8th, 1859:—

"Whereas it is desirable that the Shoe-blacks, and their Societies, and the Public, be made a great deal better than they are;

Therefore be it enacted, with the consent of the boys, and the Red, Yellow, Blue, Brown, Purple, White, Green, and Union-Jack Societies, their Teachers, Masters, Matrons, Superintendents, and the Public:

I. The said Public who care for their own sons with clean collars and watch chains to wear, and nice ponies to ride, and good beds to sleep on, and mammas to kiss them, shall care also for the boys in dirty rags, with hunger in their stomachs, tears in their eyes, and no homes.

And the said Public shall try to help the Societies that help these boys, and for that purpose the Public shall ask each Shoe-black in their neighbourhood, "Where is the Ragged School you go to?" and the Public shall visit the school, and not merely pop in and out again, but pop in and stay a reasonable time and say a kind word to the school teachers, and ask if more teachers are wanted, and try to be teachers in the same.

And the said Public shall go to where the boys live, and see how poor, and dark, and crowded, and noisy the houses are, and try to get light, and air, and water supplied, and shall speak kindly to the mothers, aunts, and sisters of the boys, and help them to make their homes comfortable for their fathers and sons.

And the Public shall get good situations for the boys recommended by the Societies, and give them proper wages, and cheer them on and help some to emigrate, and write to them in Canada.

And the said Public, the very same Public, shall also care for the Black in Africa, and the pigtailed Chinaman, and the bigoted Hindoo, seeing that the sympathy of the British Christian should be no less wide than the dominions of the British Queen on which the sun never sets.

And the Public shall send cheques for £5, £10, or £100 for the Schools and Societies, to pay for rent and books, and P.O. Orders for £1 and under.

And the Public shall think it an honour to pay and pray for the boys and girls of England, so that the said Public may better enjoy their nice firesides and cheerful breakfast tables.

And the Public shall talk and think not only about balls, parties, dinners, drawing-rooms, operas, pic-nics, concerts, flowers, parliaments, bonnets, railways, flounces, politics, titles, nonsense, gossip, tittle-tattle or fiddle-faddle, but also about the good of their fellow-creatures, which they can do so much to help, and must all answer for at the end of life coming soon, soon and swiftly.

And the Public shall be very grateful to *The Times* newspaper for writing about these good things, and wish it had done so sooner, and hope it will do so again.

And the Public shall get all their door mats at the Grotto Passage School; and their printing at the London Reformatory; and bedsteads at Mr. Bowyer's; and bandboxes at Mr. Driver's; and baskets at the Cripples' Home; and stockings at Dolphin Court; and bonnets (real ones) at King Edward's; and shirts at Chelsea School of Discipline; and petticoats at the Female Philanthropic;

and pinafores at St. Giles's; and doll's clothing at Cottage Road; and needlework at Maida Hill, and Dacre Street, and Dalston; and blacking at the Blue Shoe-blacks; and all their clothes washed at the Girls' Laundry, West End House; and their paper bags from Mr. Fowler's; and trousers, like these worn by the Honourable Member introducing this Bill, from the Boys' Refuge; and all their crinoline at the Lisson Street Refuge, provided that the said crinoline shall be reasonably prodigious.

And all information about Ragged Schools shall be had at the Ragged School Union (1, Exeter Hall), and all about Reformatories and Refuges at the Reformatory and Refuge Union (118, Pall Mall).

And the Public shall have the benevolent charity *not* to squander shillings upon beggars dressed in made-up rags of idleness, but shall pay their pennies to Shoe-blacks in the uniform of industry, and shall discountenance all wandering Shoe-blacks or "freebooters" who will not join the Societies to be taught and managed, but live by spoiling the stations of the Red, Yellow, Blue, and other regiments, and who refuse to allow free trade or to accept protection.

And the said Public shall at all times listen complacently without wincing to all the seven drums of the Yellow Band.

II. And, regarding the Shoe-black Societies, be it enacted that they shall get good active gentlemen on their Committee; not idle men, but those "perfectly overwhelmed with business," who always work the best, and also shall get many nice young ladies to help them. And all these shall set to work at once—no time to be lost—can't begin sooner, and shall work the first day as hard as they can, and harder every day after.

And the Societies shall not get too proud, so as to spoil the Boys, nor quarrel among themselves; but the Union Jacks shall keep to their own flags, and the Yellows shall not cross the Bridges, and the Reds shall love the True Blues, and every other Blues, whether the same be under the protection of men dead or alive, or S. V. P., "St. Vincent de Paul," "Salt, Vinegar, and Pepper," or any other Saint.

And all disputes shall be settled by the Shoe-black Conference hard by Temple Bar.

And the Societies shall be constantly in communication with the teachers of the schools, and see that the boys go to them on Sundays and week days, and take great care that the boys do not spend too much of their Savings' Bank money; and shall give the boys hard work and fair wages, regular teaching, and regular holidays. And shall enable them once a year to see the monkeys in Regent's Park, and the green grass in some other person's parks.

III. And with regard to the Shoe-blacks themselves, be it enacted, that all of them shall be very good boys; and if they are ever bad boys, and get punished, suspended, degraded, or fined, they shall not get into the sulks, pets, or doldrums.

And they shall come punctually every morning with hair brushed and head-pieces highly polished with soap and water, ready to brighten the understandings of the public with brush and blacking

And they shall behave well at morning prayers, and try to wish and hope what is there said, and to understand and practise what is there read.

And they shall be steady at their stations, and not run away to look at the clock, or to see Punch, or the Wise Dogs, or White Mice, or the Hare that fires a pistol; nor shall any boy when at his station stand on his head for more than ten minutes at a time.

And they shall not spend much money in cakes, plums, toffy, brandy-balls, or any lollypops, except ginger-pop; and if they do spend they shall faithfully tell how much when they pay in at night. And for this they shall come home at the fixed time. The Red Boys with cheeks made red with health and honest labour; the Brown Boys with their pockets full of "browns," and the Yellows to put golden "yellow-boys" into their bank, and to hear their band (by-the-bye, the

said Public don't always pay that bear); and the Boys shall get fond of the penny book, and the Penny Bank, but not of the penny gaff.

And one-third of each Boy's earnings every day shall be paid to himself for his pay, for his parents, and his friends, and one-third put in his bank, to get him apprenticed or emigrated in good clothes when he leaves; and one-third to the Society to pay for the Rooms, and Gas, and Books, and Inspectors, and a hundred and fifty-seven other expenses.

And each of the said Boys shall feel, and speak, and act, and live as one who has earned his *own* money; and be thankful.

And after each Shoe-black is paid, and has applied soap and water to his outer boy, and tea, coffee, bread, butter, eggs, treacle, buns, herrings, and other like comforts to his inner boy, he shall go to his School, to be in his Class the upper Boy, and shall please his Teacher, read better every week, write "pothooks" and "hangers," do sums, and go to bed.

And that each Boy may sleep sound at night, he shall be honest with his pennies during the day, lest they trouble his conscience, or make it hard to trouble.

And the Medal Boys, who earn most, and are presented to-night, shall not think too much of themselves, or give up striving as some have done, alas! in former years, and gone back after being rewarded. And every Boy shall be thankful to the Giver of all good gifts, and grateful to the Committee for management, and to the Schoolmaster for teaching, and the Public for patronage.

And, lastly, be it enacted, that the charge shall be one penny to every customer with two legs, except the three following, whose boots are to be always polished gratis, as Honorary Patrons of the Blacking Brigade, namely — Mr. Judge Payne, who gives poetry; Mr. Alderman Finnis, who gives plum-puddings; and the Earl of Shaftesbury, who has always given patronage.

Success to the Shoe-blacks.—God save the Queen!"

Printed by order of the Wellington Statue, Royal Exchange, Feb. 8, 1859.

Poetry.

TOO BUSY TO FREEZE.

How swiftly the glittering brook runs by!
Pursuing its busy career,
Reflecting the beams of the cheerful sun,
In waters transparent and clear;
Kissing the reeds and the lowly flowers;
Refreshing the roots of the trees;
Happy all Summer to ripple a song,
In Winter too busy to freeze.

Onward it glides, whether sunshine or storm
Await, on its vigorous way,
And prattles of hope and sustaining love,
Whether cloudy or bright the day.
Chill Winter around may his torpor fling,
And on lazier waters seize,
But the nimble brook is too much for him,
Being far too busy to freeze.

May we, like the brook, in our path through life,
As active and steady pursue
The course in which real utility lies,
That is useful and lovely too.
Still nourish the needy, refresh the sad,
And, despising unfruitful ease,
Adorn life's current with generous work,
With love that's too busy to freeze.

Yes, while there's a brother to warn from sin,
A sister to save from despair;
A penitent heart to be meekly taught
To utter the prodigal's prayer:
An outcast child to be turn'd to God;
The blasphemer brought to his knees;
And RAGGED ONES yet to be clothed and taught,
We MUST be too busy to freeze!

Kingsland, Nov. 10*th*, 1858. F. B.

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(Signed) JAMES KENNEDY, Pensioner, Garvock Street, Lawrence Kirk.

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This surprisingly economical article saves at least fifty per cent. in its use, besides all the wear and tear from the usual method of hand-rubbing and brushing; and is less injurious to the fabric than the best soap. Flannels become white and soft, like new. Coloured articles retain their original brilliancy. White things are much improved, and keep their colour, even if put by for months. You may use it for washing anything and everything.

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☞ MORE AGENTS WANTED.

Lamb and Flag Ragged School,

CLERKENWELL.

URGENT APPEAL.

THE Committee, after thirteen years' hard struggle, on closing their last year's accounts, regretted to find that there was a balance due to the Treasurer, and the inhabitants of the district in which the Schools are placed being unable to supply the necessary funds, they beg respectfully to lay before the Christian public the claims of the Institution.

The Schools are situated within a few yards of the Middlesex Sessions House, wherein the Administrators of Justice are engaged daily in the painful task of repressing crime by the strong arm of the law. The surrounding locality has acquired a lamentable notoriety as one of the most prolific of the metropolitan hot-beds of pauperism, vice, and crime, sending forth into society a most dangerous and vicious class of persons of both sexes. The very spot upon which the Schools are erected is famous, or rather infamous, in history as the "Nest," a regularly organised college for the training of Juvenile Criminals. Such was the depth of depravity into which its population were sunk, that until within a comparatively recent period, the idea of any reformatory or philanthropic, much less religious, effort for their reclamation was deemed hopeless.

In the year 1845, however, the Committee and others resolved, in dependence upon Divine assistance, to make the effort, by attempting the only hopeful point of attack—the youthful population—and endeavour to rescue them from the inevitable ruin which awaited them, by the operation of the poisonous moral atmosphere they were inhaling, and to supply an antidote. They for this purpose established a Ragged School, to which the poorest of the inhabitants might send their children, in consequence of the absence of the regulations as to dress, personal appearance, and payment, which precludes them from admittance into other Schools.

The instruction imparted is in the common rudiments of education, to qualify them in after-life to earn their own living, combined with a sound moral and religious training; and as a proof that the efforts put forth have not been vain, many of the scholars have obtained situations, and retained them with credit to themselves and satisfaction to their employers, and 147 prizes have been awarded to the scholars of these Schools by the Ragged School Union for good conduct in their varied situations.

The operations of the Institution are as follows:—

Day School—Boys, Girls, and Infants.—Average attendance 300.

Evening School on Mondays and Thursdays, for those who are engaged during the day, and are deprived thereby of the means of education.

Lectures to Working Men on Tuesday Evenings on varied, interesting, and instructive subjects, from September to March, which have been crowded by the poor of both sexes residing in the locality.

Mothers' Meeting every Wednesday, to assist poor Women in Needlework—in fact, to learn many a poor Mother how to work.

Clothing Fund for the Children, to which 3d. is added for every 1s. subscribed, the articles supplied at cost price, and made by the Ladies' Committee.

Sunday School—Morning, Afternoon, and Evening.

Missionary's Devotional Meeting for those who do not attend any place of worship—On Sunday Evening.

These operations are carried on in an efficient manner, by a division of labour, at a cost of £300 per annum, the Annual Subscriptions amount to nearly £110, leaving a deficiency of £190, and it is to meet this want that aid is now sought; and the Committee earnestly hope that those to whom their Master has entrusted the Silver and the Gold, will aid them in this their special effort to raise £300, rather than to diminish their operations, and thereby decrease their usefulness.

Subscriptions and donations will be most thankfully received by the Treasurer Mr. Terry, 25, St. John Street, Clerkenwell; Mr. W. J. Watts, Hon. Secretary, 22, Belitha Terrace, Islington; or by Mr. Gent, Ragged School Union, 1, Exeter Hall.

RAGGED SCHOOL UNION,

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

OFFICE—1, EXETER HALL.

President.—THE RIGHT HON. THE EARL OF SHAFTESBURY.
Treasurer.—R. C. L. BEVAN, Esq., Lombard Street.
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Collector.—MR. W. A. BLAKE, 38, South Bank, Regent's Park.
Bankers.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

The following Contributions have been received in aid of the Ragged School Union from the 20th of January, 1859, to the 20th of February, 1859.

General Fund.

	£	s.	d.
Ainslie, Col. F.	1	0	0
Alexander, Mrs. C.	3	3	0
Alexander, Miss	1	1	0
Armstrong, W., Esq.	3	3	0
A. Y. R., col. by	1	1	0
Another Friend	10	10	0
A Friend, per Hatchards	5	0	0
A Friend, per Hatchards	10	0	0
Bennett, Miss	0	10	0
Bennett, Mrs.	0	4	4
Bingham, Miss	1	1	0
Bingham, Miss Mary	1	1	0
Blair, Mrs. Hunter, legacy of the late	45	0	0
Bliss, W., Esq.	1	1	0
Boobbyer, Mrs.	1	0	0
Boobbyer, Miss A.	1	0	0
Boobbyer, Miss L. L.	1	0	0
Bracken, William, Esq.	0	10	0
Bramah, Rev. H. S.	0	10	0
Bridger, Master J. W., col. by	1	15	0
Brown, Master J.	1	2	3
Brown, Mrs.	0	5	0
Brown, Miss	0	5	0
Brown, The Misses	0	10	0
Burbidge, J. R., Esq.	1	0	0
Carter, Miss	1	0	0
Casterton, Mrs.	20	0	0
Caulfield, Rev. A.	1	0	0
Cave, Henry, Esq.	2	15	0
Cholmondeley, Lord Henry	2	2	0
Christian, per Hatchards	1	0	0
Clark, Edward, Esq.	1	0	0
Clarke, Gordon, Esq.	5	5	0
Courthope, G. C., Esq.	5	0	0
Curling, Miss M.	0	10	0
C. C., per Hatchards	2	0	0
Davis, Mrs.	0	10	0
Dawson, Miss F.	0	2	6
Dewhurst, Mrs.	0	13	2
Ditmas, Major, col. by	1	0	0
Dixon, Henry, Esq.	2	2	0
Field, Miss	3	0	0
Fisher, Mr. Henry	0	1	6
Fortescue, J. F., Esq.	1	1	0
F. S. R.	0	9	6
Gambier, Rev. F.	1	1	0
Graves, Mrs.	1	1	0
Green, John, Esq.	1	0	0
Greenwood, Miss F.	1	1	0
Griffin, Miss	1	0	0
Haig, Henry Alex., Esq.	5	0	0
Harington, Mrs.	2	10	9
Harrison, Rev. E.	1	0	0
Hayter, W. G., Esq.	2	2	0
Heales, Mrs.	1	1	0
Heales, Miss	0	10	6
Hooker, Dr.	1	1	0
Hyslop, Col.	1	1	0
Jackson, Rev. W. W.	1	0	0
Jackson, Mrs. Ward	1	0	0
Johnston, Miss	1	1	0
Keysell, Miss	0	10	0
Lance, Miss	1	1	0
Langshawe, J. P., Esq.	1	1	0
Lascelles, Miss G., col. by	0	8	0
Lawrence, Major-Gen.	5	0	0
Lawrie, James, Esq.	20	0	0
Long, C. E., Esq.	1	0	0
L. K.	0	10	0
McAll, Mrs.	5	0	0
Mackenzie, J. S., Esq.	5	0	0
Manning, J., Esq.	1	1	0
Manning, Miss, and Miss Jane	1	0	0
Milbank, Miss	5	0	0
Mills, Miss S., col. from—			
Mrs. Peppercorn	10	0	
Mrs. Smith	10	0	
Mrs. Booth	2	6	
Miss Williams	2	6	
Miss White	1	0	
A Friend	2	0	
Mrs. S. Cherry	2	0	
	1	10	0
Needham, Mrs.	1	1	0
Officers of Brixton Prison, per Mr. G. Moran	1	8	10
Ogle, Mrs.	10	0	0
Paget, Col. F.	3	3	0
Pakenham, Rear-Admiral	5	0	0
Peart, Miss	2	0	0
Percy Chapel, per Rev. S. Minton	9	5	4
Reade, Mrs. Hastings	1	10	0
Roberts, Miss	1	0	0
Rouse, Rolls, Esq.	1	1	0
St. John, Lady I.	2	0	0
Scott, Mrs.	1	1	0
Scott, Miss Alice	2	0	0
Shearman, Dr., M.D.	1	7	0
Small, Miss Ann	1	0	0
Steel, Miss Janet	0	5	0
Still, Mrs.	0	2	6
S. D., per Praeds and Co.	5	0	0
S. E.	0	5	0
Tennant, Capt. C. E.	1	0	0
Toller, John, Esq.	1	0	0
Torriano, Rev. J.	1	0	0
Vulliamy, L., Esq.	10	0	0
Wallace, Misses	4	0	0
Waugh, Miss E.	1	1	0
Whichcote, Mrs. F.	1	10	0
Wilkie, Rev. James	5	5	0
Wilson, W., Esq.	5	0	0
Wynen, Mrs.	1	13	6
Wright, F. Vere, Esq.	1	1	0
Yorke, Miss C.	1	0	0
Yorke, Miss H.	0	10	0
Yorke, Miss J.	0	10	0
Young, Mrs.	1	1	0

Refuge Fund.

Law, J. H., Esq.	1	0	0

School Fund.

Cripples' Home.

Boetefeur, Mrs.	1	0	0

Field Lane.

Chance, George, Esq.	1	1	0
Col. by a Lady from Y.	1	0	0
Griffin, Miss	0	5	0
Whichcote, Mrs. F.	1	10	0

Grotto Passage.

Burfoot, Mrs. H.	1	1	0
Pechell, Mrs. G. S.	0	10	6
Whichcote, Mrs. F.	0	10	0

Home in the East.

Hilliard, Mrs. N.	1	0	0

Lamb and Flag.

Cave, Henry, Esq.	1	1	0
Martin, Sir H.	3	0	0

Lisson Street.

Burfoot, Mrs. H.	1	1	0

Little Saffron Hill.

Hofland, Mrs.	0	5	0
Shepherd, Miss	0	13	0
Sale of Work	0	12	0

Morpeth Street.

Boetefeur, Mrs.	2	0	0
Parr, Elizabeth	0	2	0

Norland Potteries.

Denison, Mrs.	1	0	0
Lingwood, Miss	1	0	0

Orchard Street.

Hilliard, Mrs. Nash	1	0	0

Perkins' Rents.

Hilliard, Mrs. N.	1	0	0

Princes Street.

Webb, Miss	0	10	0

St. Giles's.

Wilkie, Rev. James	2	2	0

Snowsfields.

Whichcote, Mrs. F.	0	10	0

Spicer Street.

Frederick, Miss		10	0

HANDSOME
BRASS AND IRON BEDSTEADS.

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Contain a large assortment of Brass Bedsteads, suitable both for Home use and for Tropical Climates; handsome Iron Bedsteads, with Brass Mountings, and elegantly Japanned; Plain Iron Bedsteads for Servants; every description of Wood Bedstead that is manufactured, in Mahogany, Birch, Walnut Tree Woods, Polished Deal and Japanned, all fitted with Bedding and Furniture complete, as well as every description of Bedroom Furniture.

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HEAL & SON have patented an Improvement in the manufacture of Mattrasses, which prevents the material felting into a mass, as it does in all Mattrasses made in the ordinary way. The PATENT MATTRASSES are made of the very best Wool and Horse-hair only, are rather thicker than usual, and the prices are but a trifle higher than other good Mattrasses.

Printed by ROBERT KINGSTON BURT, of No. 35, Arundel Square, Barnsbury Park, in the County of Middlesex, at his Office, 90½, Holborn Hill, in the City of London; and published by Partridge & Co., 34, Paternoster Row, in the City of London.—TUESDAY, MARCH 1st, 1859.